

LESSON 2

“Behold, I Am Jesus Christ, The Savior of the World”

Various Scriptures

OVERVIEW:

The Doctrine and Covenants testifies of Jesus Christ. Jesus Christ “suffered the pain of all men, that all men might repent and come unto him.” The Doctrine and Covenants helps us understand the Savior’s roles and attributes.

The important thing about this lesson is not the explanations of the various scriptures read, but rather in how they testify that Jesus is the Christ. Since these scriptures are from various sources, the quotes and other comments are only to clarify or amplify the scriptures read. Use the scriptures of this lesson to show how the D&C testifies of the Savior.

SCRIPTURES:

The Doctrine and Covenants testifies of Jesus Christ:

D&C 50: 41-44: 41 ^aFear (Fear is the opposite of faith) not, little ^bchildren, for you are mine, and I have ^covercome the world, and you are of them that my Father hath ^dgiven me; 42 And none of them that my Father hath given me shall be ^alost. (What a hope for us that are striving to keep the commandments. As long as we continue to repent, we will be His.) 43 And the Father and I are ^aone. I am ^bin the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you. 44 Wherefore, I am in your midst, (Where two or more are gathered in my name) and I am the ^agood ^bshepherd, and the ^cstone (“Although western language Bibles refer to Mary’s husband as a carpenter, the Greek Bible calls him a craftsman. The industry of Nazareth was, and still is, the regional rock quarry.” New Testament Supplemental Study Material, Daniel Rona, p. 16. Joseph, and hence Jesus, did not just work with wood, but with stone, metal, and other elements. Most homes in the region were made from rock and stone.) of Israel. He that buildeth upon this ^drock shall never ^efall. (Elder Marriner W. Merrill, But if we place first and foremost our obligations to the Church then we have a good chance to remain in the Church and to retain our fellowship with each other. And when we have fellowship with each other, we have fellowship with the Spirit of the Lord, which will direct us in all our ways, and we will be preserved in the truth with our families. Some of our families perhaps are wayward. They do not do as we would like them to do. Is not this the case in many families? There are sons and daughters whose course does not give satisfaction to their fathers and mothers. What shall we do about it? Do the very best we can, but see to it that we have not been the cause of their lack of integrity in the work of the Lord. I believe through our faithfulness and our entreaties with the Lord we may be the means not only of saving ourselves, but those the Lord has entrusted to us as sons and daughters. The Lord is merciful and He will hear our prayers and grant our desires through our integrity for him and his work. And peradventure, through our faithfulness, our children who are wayward and who perhaps have strayed away, will come back to the fold by and by, because the Lord will hear us in their behalf. CR, Apr 1900, p. 29)

D&C 76: 22-24: 22 And now, after the many testimonies which have been given of him, this is the ^atestimony, last of all (most recently at that time), which we give of him: That he ^blives! 23 For we ^asaw him, even on the ^bright hand of ^cGod; and we heard the voice bearing record that he is the Only ^dBegotten (born again) of the Father— 24 That by ^ahim, and through him, and of him, the ^bworlds are and were created, and the ^cinhabitants thereof are begotten ^dsons and daughters unto God. (Now our Lord's jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is, under the Father, the Creator of worlds without number. (Moses 1:33.) And through the power of his

atonement the inhabitants of these worlds, the revelation says, "are begotten sons and daughters unto God" (D. & C. 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths. Those who have ears to hear, find this doctrine taught in the following scripture: In addition to the plain meaning of this passage, we have an explanation of it given by the Prophet Joseph Smith. He paraphrased, in poetical rhyme, the entire record of the Vision, and his words covering this portion were: "I beheld round the throne holy angels and hosts, And sanctified beings from worlds that have been, In holiness worshipping God and the Lamb, For ever and ever. Amen and amen. And now after all of the proofs made of him, By witnesses truly, by whom he was known, This is mine, last of all, that he lives; yea, he lives! And sits on the right hand of God on his throne. And I heard a great voice bearing record from heav'n, He's the Saviour and Only Begotten of God, By him, of him, and through him, the worlds were all made, Even all that careen in the heavens so broad. Whose inhabitants, too, from the first to the last, Are sav'd by the very same Saviour of ours; And of course, are begotten Gods daughters and sons By the very same truths and the very same powers" (Millennial Star, vol. 4, pp. 49-55.) Bruce R. McConkie, Mormon Doctrine, p. 65-66)

Jesus Christ "suffered the pain of all men, that all men might repent and come unto him."

D&C 19:16-19: 16 For behold, I, God, (Only a God could suffer for the benefit of others.) have ^asuffered these things for all, that they might not ^bsuffer if they would ^crepent; 17 But if they would not repent they must ^asuffer even as I; (The suffering referred to by the Savior is not a quantity of punishment meted out and experienced for a predetermined length of time. Individuals suffer as long as they remain in sin. When they repent, the atonement of Christ has claim upon them. "Hence the salvation of Jesus Christ was wrought out for all men," taught the Prophet Joseph Smith, "in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself" (Teachings of the Prophet Joseph Smith, 357). Therefore, the suffering continues until individuals repent and forsake their sins. There are those who have falsely supposed that Christ's suffering supplants suffering on the part of those who repent. This simply is not the case. There is no repentance without suffering. What the present text means is that the repentant soul will not have to suffer "even as" the Savior suffered. But it does not mean that they will not have to suffer. Nor should it be supposed that their suffering is confined to the natural consequences of their actions. In addition to those consequences, he or she must experience the anguish associated with true repentance. President Spencer W. Kimball said of personal suffering that it "is a very important part of repentance. One has not begun to repent until he has suffered intensely for his sins. . . . If a person hasn't suffered, he hasn't repented. . . . He has got to go through a change in his system whereby he suffers and then forgiveness is a possibility" (Teachings of Spencer W. Kimball, 88, 99). Responding to the issue as to why it is necessary for one to suffer when serious transgression is involved, Elder Oaks said, "We often think of the results of repentance as simply cleansing us from sin. But that is an incomplete view of the matter. A person who sins is like a tree that bends easily in the wind. On a windy and rainy day the tree bends so deeply against the ground that the leaves become soiled with mud, like sin. If we only focus on cleaning the leaves, the weakness in the tree that allowed it to bend and soil its leaves may remain. Merely cleaning the leaves does not strengthen the tree. Similarly, a person who is merely sorry to be soiled by sin will sin again in the next high wind. The susceptibility to repetition continues until the tree has been strengthened" ("Sin and Suffering," 150). Revelations of the Restoration, Joseph Fielding McConkie, p. 147-48) 18 Which ^asuffering caused myself, even God, the greatest of all, to tremble because of pain, (Elder Bruce R. McConkie explained: "We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane. We know he sweat great goutts of blood from every pore as he drained the dregs of that bitter cup his Father had given him. We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death. We know that in some way, incomprehensible to us, his

suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name. We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup. We know that an angel came from the courts of glory to strengthen him in his ordeal, and we suppose it was mighty Michael, who foremost fell that mortal man might be. As near as we can judge, these infinite agonies—this suffering beyond compare—continued for some three or four hours" (Conference Report, April 1985, 9-10.) and to bleed at every pore, and to suffer both body and spirit—and would that I might ^bnot drink the bitter cup, and shrink— ("Later, in Gethsemane," observed Elder Neal A. Maxwell, "the suffering Jesus began to be 'sore amazed' (Mark 14:33), or, in the Greek, 'awestruck' and 'astonished.' Imagine, Jehovah, the Creator of this and other worlds, 'astonished'! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined! No wonder an angel appeared to strengthen him! (See Luke 22:43.) The cumulative weight of all mortal sins—past, present, and future—pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement. (See Alma 7:11-12, Isaiah 53:3-5, Matthew 8:17.) The anguished Jesus not only pled with the Father that the hour and cup might pass from Him, but with this relevant citation. 'And he said, Abba, Father, all things are possible unto thee; take away this cup from me' (Mark 14:35-36)" (Conference Report, April 1985, 92.) 19 Nevertheless, glory be to the Father, and I partook and ^afinished my preparations (The way is prepared for all to come back into the presence of the Father, if they will.) unto the children of men.

D&C 18: 10-11: 10 Remember the ^aworth of ^bsouls is great in the sight of God; 11 For, behold, the Lord your ^aRedeemer suffered ^bdeath in the flesh; wherefore he ^csuffered the ^dpain of all men, that all men might repent and ^ecome unto him. (And how are we to determine the value of souls? This matter has been determined for us also by revelation. The souls of men are so precious in the sight of God that He gave to the world His Only Begotten Son, that by the shedding of His blood He might draw all men unto Him. That is why the great Prophet of this dispensation, Joseph Smith, and these others. John Whitmer, Oliver Cowdery, David Whitmer, and the rest, were called to bring souls unto Christ. And if one of these men should labor all his days, and bring save it be but one soul unto Christ, and that one should be his wife, what great joy he would have with his wife in heaven. Then if he should labor all his days and bring unto Christ the souls of his wife and his children, and none else perchance, how great would be his joy in heaven with his wife and children. Rudger Clawson, CR, Apr 1901, p. 7-8)

D&C 19:24: I am Jesus Christ; I ^acame by the ^bwill of the Father, and I do his will.

D&C 34:3: Who so ^aloved the world that he ^bgave his own life, that as many as would believe might become the ^csons of God. Wherefore you are my son;

D&C 88:14-18: 14 Now, verily I say unto you, that through the ^aredemption (We are released from the bondage of death and sin through the obedience and sacrifice of Christ; hence, he alone is our Redeemer. Revelations of the Restoration, McConkie, p. 629) which is made for you is brought to pass the resurrection from the dead. 15 And the ^aspirit and the ^bbody are the ^csoul of man. 16 And the ^aresurrection from the dead is the redemption of the soul. 17 And the redemption of the soul is through him that ^aquickeneth all things, in whose bosom it is decreed that the ^bpoor and the ^cmeekest of the ^dearth shall inherit it. 18 Therefore, it must needs be ^asanctified from all ^bunrighteousness, that it may be prepared for the celestial ^cglory; (The cleansing of the earth will take place in two stages, both of which are described as a new heaven and new earth. First it will be returned to that state of sanctity and purity known to it before the Fall. The tenth Article of Faith promises that "the earth will be renewed and

receive its paradisiacal glory." In this millennial state all that is of a celestial order will have been destroyed. "Every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth" (D&C 101:24-25). Thereafter the earth will die, be resurrected, and obtain its celestial glory (D&C 88:26). All that is terrestrial will be removed. Only that which is of a celestial nature may remain. "When the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth. For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea" (D&C 29:22-24). Revelations of the Restoration, McConkie, p. 630.)

D&C 93:33: For man is ^aspirit. (The Gospel of John says, "God is a spirit" (John 4:24). A more accurate or literal translation would be "God is spirit," in the same sense "man is spirit," meaning that both are spirit beings. This does not preclude the fact that both have bodies of flesh and bones.) The elements are ^beternal, (The Prophet Joseph Smith declared, "Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity" (History of the Church, 3:387; D&C 93:29; 131:6-7).) and ^cspirit and element, inseparably connected, receive a fulness of joy; (Only in a resurrected state—that is, the inseparable union of body and spirit— can we become as God is, and only in the state of godhood can we experience the fulness of joy (D&C 138:50). Revelations of the Restoration, p. 680-681)

Alma 11:42-44: 42 Now, there is a death which is called a temporal death; and the death of Christ shall loose the ^abands of this temporal death, that all shall be raised from this temporal death. 43 The spirit and the body shall be ^areunited again in its ^bperfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; (Joseph F. Smith said: "(speaking of the resurrection) Deformity will be removed; defects will be eliminated, and men and women shall [return] again to the perfection of their spirits, to the perfection that God designed in the beginning. It is his purpose that men and women, his children, born to become heirs of God, and joint heirs with Jesus Christ shall be made perfect, physically as well as spiritually through obedience to the law by which he has provided the means that perfection shall come to all his children." (Joseph Fielding Smith, *Answers to Gospel Questions*, vol. 4, p. 187) Joseph Fielding Smith said: "A little sound thinking will reveal to us that it would be inconsistent for our bodies to be raised with all kinds of imperfections. Some men have been burned at the stake for the sake of truth. Some have been beheaded, and others have had their bodies torn asunder; for example, John the Baptist was beheaded and received his resurrection at the time of the resurrection of our Redeemer. It is impossible for us to think of him coming forth from the dead holding his head in his hands; our reason says he was physically complete in the resurrection. He appeared to the Prophet Joseph Smith and Oliver Cowdery with a perfect resurrected body." (*Doctrines of Salvation*, vol. 2, p. 289) In speaking about the resurrection at the funeral of Sister Rachel Grant, President Joseph F. Smith said that the same person, in the same form and likeness, will come forth "even to the wounds in the flesh. Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God." President Smith was in full accord with Amulek and Alma. He taught that the body will be restored as stated in Alma 11:42 45 and 40:22 23. While he expresses the thought that the body will come forth as it was laid down, he also expresses the thought that it will take time to adjust the body from the condition of imperfections. This, of course, is reasonable, but at the same time the length of time to make these adjustments will not cover any appreciable extent of time. President Smith never intended to convey the thought that it would require weeks or months of time in order for the

defects to be removed. These changes will come naturally, of course, but almost instantly. We cannot look upon it in any other way. For instance, a man who has lost a leg in childhood will have his leg restored. It does not grow in the grave, but will be restored naturally, but with the power of the Almighty it will not take extended time for this to be accomplished (Joseph Fielding Smith Jr., *Doctrines of Salvation*, Vol.2, p.293 p.294.) and we shall be brought to stand before God, ^cknowing even as we know now, and have a bright ^drecollection of all our ^eguilt. (John Taylor said: "God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties. This can be easily comprehended....Let your memories run back, and you can remember the time when you did a good action, you can remember the time when you did a bad action; the thing is printed there, and you can bring it out and gaze upon it whenever you please. ...Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept--that does not die--man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor--has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind--that record that cannot lie--will in that day be unfolded before God and angels, and those who shall sit as judges." (*Journal of Discourses*, pp. 77-9) Orson Pratt said: "In this life there are many things that people, whether righteous or wicked, forget. Our memories are so weak that many things done in years passed are obliterated; but when they come forth in the morning of the resurrection, the wicked as well as the righteous, their memories will be restored, so that every act of their lives, whether good or evil, will be perfectly remembered, and the wicked will have a perfect knowledge of all their guilt. Will not this be sufficient to create an unquenchable fire in their breasts, and with this recollection, to behold the face of the Lord? Will not this cause them to shrink from his presence? I think it will." (*Journal of Discourses*, vol. 16, p. 331)) 44 Now, this restoration shall come to all, both old and young ("Joseph Smith declared that the mother who laid down her little child, being deprived of the privilege, the joy, and the satisfaction of bringing it up to manhood or womanhood in this world, would after the resurrection, have all the joy, satisfaction and pleasure, and even more than it would have been possible to have had in mortality, in seeing her child grow to the full measure of the stature of its spirit. If this be true, and I believe it, what a consolation it is ... It matters not whether these tabernacles mature in this world, or have to wait and mature in the world to come, according to the word of the Prophet Joseph Smith, the body will develop, either in time or in eternity, to the full stature of the spirit, and when the mother is deprived of the pleasure and joy of rearing her babe to manhood or womanhood in this life, through the hand of death, that privilege will be renewed to her hereafter, and she will enjoy it to a fuller fruition than it would be possible for her to do here. When she does it there, it will be with certain knowledge that the results will be without failure; whereas here, the results are unknown until after we have passed the test. Children will come forth from the grave as children, be raised to maturity by worthy parents, and be entitled to receive all of the ordinances of salvation that eventuate in the everlasting continuation of the family unit." (Robert Millet, Joseph Fielding McConkie, *The Life Beyond*, pp. 118-9) Joseph F. Smith said: "Joseph Smith taught the doctrine that the infant child that was laid away in death would come up in the resurrection as a child; and, pointing to the mother of a lifeless child, he said to her: 'You will have the joy, the pleasure, and satisfaction of nurturing this child, after its

resurrection, until it reaches the full stature of its spirit.' There is restitution, there is growth, there is development, after the resurrection from death. I love this truth. It speaks volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us." (*Gospel Doctrine*, p. 455)), both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be ^arestored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the ^bFather, and the Holy Spirit, which is ^cone Eternal God, to be ^djudged according to their works, whether they be good or whether they be evil.

D&C 19:20: Wherefore, I command you again to repent, lest I ^ahumble you with my almighty power; and that you ^bconfess your sins, lest you suffer these ^cpunishments of which I have spoken, of which in the smallest, yea, even in the least degree you have ^dtasted at the time I withdrew my Spirit. (This is the only revelation in which the Savior has unveiled that his suffering for sin included the withdrawal of the Spirit. This fact is intimated in the Savior's soul-wrenching cry from Golgotha, "My God, my God, why hast thou forsaken me?" (Matthew 27:46). With reference to that moment on the cross, Elder James E. Talmage wrote: "What mind of man can fathom the significance of that awful cry? It seems, that in addition to the fearful suffering incident to crucifixion, the agony of Gethsemane had recurred, intensified beyond human power to endure. In that bitterest hour the dying Christ was alone, alone in most terrible reality. That the supreme sacrifice of the Son might be consummated in all its fulness, the Father seems to have withdrawn the support of His immediate Presence, leaving to the Savior of men the glory of complete victory over the forces of sin and death" (Jesus the Christ, 661). President Brigham Young provided increased understanding regarding the withdrawal of the Spirit from the Savior as part of the atoning sacrifice: "The Father withdrew His spirit from His son, at the time he was to be crucified. . . . At the very moment, at the hour when the crisis came for him to offer up his life, the Father withdrew Himself, withdrew His Spirit, and cast a v[e]il over him. That is what made him sweat blood. If he had had the power of God upon him, he would not have sweat blood; but all was withdrawn from him, and a veil was cast over him, and he then plead with the Father not to forsake him" (Journal of Discourses, 3:206). The immediate context of the Savior's reference to Joseph Smith and Martin Harris was the loss of the 116-page manuscript (D&C 3). At that time Joseph and Martin suffered excruciating spiritual pain. The Lord indicated in this revelation that this suffering resulted from the withdrawal of his Spirit. These men in some measure had experienced that. Yet, even that anguish was but a sliver of pain in comparison to the suffering for sin that Jesus Christ experienced. Lucy Mack Smith gave insight to the punishment that Joseph and Martin tasted on the occasion. She wrote that on hearing that the manuscript was lost, her son Joseph clenched his hands together, crying that all was lost. "He wept and groaned, walking the floor continually. . . . I besought him not to mourn so, for it might be that the Lord would forgive him, after a short season of humiliation and repentance on his part. But what could I say to comfort him when he saw all the family in the same state of mind that he was? Our sobs and groans and the most bitter lamentations filled the house. Joseph, in particular, was more distressed than the rest. . . . He continued walking backwards and forwards, weeping and grieving like a tender infant until about sunset, when we persuaded him to take a little nourishment. . . . I well remember that day of darkness, both within and without. To us, at least, the heavens seemed clothed with blackness, and the earth shrouded with gloom. I have often said within myself that if a continual punishment, as severe as that which we experienced on that occasion, were to be inflicted upon the most wicked characters who ever stood upon the footstool of the Almighty—if even their punishment were no greater than that, I should feel to pity their condition" (Smith, *History of Joseph Smith*, 1996, 165-66, 171). Revelations of the Restoration, McConkie, p. 150-51)

D&C 58:42: Behold, he who has ^arepented of his ^bsins, the same is ^cforgiven, and I, the Lord, remember them no more. (The power of the Atonement is infinite and eternal. Those that are cleansed in the blood

of the Lamb have every vestige of sin removed from their souls. The Lord promised: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). In essence, they are perfected in Christ, and it is as though they had never sinned. The repentant sinner may receive every blessing that the Father has prepared for his children. Revelations of the Restoration, McConkie, p. 425. No one can ever be forgiven of any transgression until there is repentance, and one has not repented until he has bared his soul and admitted his intentions and weaknesses without excuses or rationalizations. He must admit to himself that he has grievously sinned. When he has confessed to himself without the slightest minimizing of the offense, or rationalizing its seriousness, or soft-pedaling its gravity, and admits it is as big as it really is, then he is ready to begin his repentance; and any other elements of repentance are of reduced value, until the conviction is established totally, and then repentance may mature and forgiveness may eventually come. Spencer W. Kimball, Love Versus Lust, BYU Speeches of the Year, 5 Jan 1965, p. 10)

D&C 76: 62-70: 62 These shall ^adwell in the ^bpresence of God and his Christ forever and ever. 63 These are they whom he shall bring with him, when he shall ^acome in the ^bclouds of heaven to ^creign on the earth over his people. (When Christ returns to rule and reign upon the earth, he will bring with him all who have lived upon the earth who are worthy of a celestial glory (Joseph Smith-Matthew 1:1). Those living upon the earth who are worthy of that same glory will be caught up to meet them, as will their righteous counterparts in the world of spirits (D&C 88:96-98; 1 Thessalonians 4:13-17). Speaking of this same event, Jude quoted Enoch as promising that the "Lord cometh with ten thousands of his saints" (Jude 1:14). Revelations of the Restoration, McConkie, p. 532) 64 These are they who shall have part in the ^afirst resurrection. (The first resurrection is synonymous with the resurrection of the just. Patriarchal blessings commonly use the expression "morning of the first resurrection" to identify those who will be exalted. Doctrine and Covenants 45:54 indicates that heathens who knew no law shall come forth in the first resurrection. This resurrection, which is spoken of as being "tolerable," could properly be thought of as the afternoon of the first resurrection. Abinadi said the first resurrection consisted of "all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God." These, he said, would come forth with Christ in his resurrection (Mosiah 15:22). In like manner, Alma defined the first resurrection as the "resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead" (Alma 40:16). Another resurrection, also termed a first resurrection, will include the righteous down to the time of Christ's return. Those righteous souls who are living when Christ returns, as well as the righteous who are born thereafter, will also come forth in what can properly be called a first resurrection (D&C 132:19). The idea conveyed in the use of the expression "first resurrection" is that the righteous are resurrected first. The resurrection represents the order of heaven, which demands that the just be resurrected first and only thereafter will they who have been unjust be brought forth. Revelations of the Restoration, McConkie, p. 532) 65 These are they who shall come forth in the resurrection of the ^ajust. 66 These are they who are come unto ^aMount ^bZion, (In ancient days, Jerusalem, or the holy city, was sometimes referred to as Mount Zion, the place where God dwelled (Psalm 48:1-2). Thus the heavenly abode of God was also referred to as Mount Zion, or "the heavenly Jerusalem" (Hebrews 12:22). In the latter days the Lord revealed that he and his saints would "stand upon Mount Zion, which shall be the city of New Jerusalem. Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri" (D&C 84:2-3; see also 133:18). Revelations of the Restoration, McConkie, p. 532) and unto the city of the living God, the heavenly place, the holiest of all. 67 These are they who have come to an innumerable company of ^aangels, (It is a false notion, one not worthy of the gospel of Jesus Christ, that only a few of God's children will be saved in the kingdom of God. In his vision of the redemption of the dead, President Joseph F. Smith saw an "innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality" (D&C 138:12). All these awaited a glorious resurrection—and their number was limited to those who had lived

from the days of Adam to the time of the crucifixion of Christ. Similarly, Alma spoke of "many, exceedingly great many, who were made pure and entered into the rest of the Lord their God" (Alma 13:12). Paul told the faithful of his day that they would join "an innumerable company of angels" in the heavenly place (Hebrews 12:22), while Daniel numbered the righteous who would stand before God as a "thousand thousands" who ministered to him, "and ten thousand times ten thousand" who stood before him (Daniel 7:10). When Christ said, "In my Father's house [kingdom] are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2; see also Smith, History of the Church, 4:184), he was not suggesting that there were various degrees of glory. At that moment he was speaking to the Twelve, and though one of them would betray him, he was giving them the assurance that there was room for them and as many as would believe on their word in his Father's kingdom. There is no boundary to the heavenly city, no limit that needs to be put on its population. There is room in his Father's kingdom for every one of his children, if they will but choose to abide there. Were this not the case, were it true that God did not desire to save all of his children, Christ said, "I would have told you" (John 14:2). Revelations of the Restoration, McConkie, p. 533) to the general assembly and church of ^bEnoch, (All those caught up into heaven with Enoch and his city will be numbered among those who eventually inhabit the celestial world. At the same time, all those who inherit the celestial kingdom will also come to a union with the people, or church, of Enoch. Revelations of the Restoration, McConkie, p. 533) and of the ^cFirstborn. (As baptism is the gate to the Church, celestial marriage is the gate to the Church of the Firstborn. Its membership is spoken of as "the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom" (McConkie, Mormon Doctrine, 139). Members of the Church of the Firstborn are those who have been sealed by the Holy Spirit as described ... in Doctrine and Covenants 88:3-5 (see also D&C 78:21). Those members of the Church of the Firstborn who dwell in heaven abide in the presence of God and are heirs of the fulness of the Father (D&C 107:19). They will be numbered with the church of Enoch and will "come down out of heaven" with them to possess the earth (JST Genesis 9:23). They are they, of the church of the firstborn of God,— And unto whose hands he committeth all things; For they hold the keys of the kingdom of heav'n And reign with the Saviour, as priests, and as kings. (Times and Seasons, 4:84) Revelations of the Restoration, McConkie, p. 533) 68 These are they whose names are ^awritten in heaven, where God and Christ are the ^bjudge of all. 69 These are they who are ^ajust men made ^bperfect (A just man is one whose course is justified or approved by the Holy Ghost; in the resurrection he will be made perfect because of the atonement of Christ. Thus the inhabitants of paradise are referred to as "just men made perfect" (D&C 129:3). Revelations of the Restoration, McConkie, p. 533) through Jesus the mediator of the new ^ccovenant, who wrought out this perfect ^datonement through the shedding of his own ^eblood. 70 These are they whose bodies are ^acelestial, whose ^bglory is that of the ^csun, even the glory of God, the ^dhighest of all, whose glory the sun of the firmament is written of as being typical. (Joseph Smith said, "They shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before" (Teachings of the Prophet Joseph Smith, 347).)

THE DOCTRINE AND COVENANTS SECTION 122

The word of the Lord to Joseph Smith the Prophet, while he was a prisoner in the jail at Liberty, Missouri, March 1839. HC 3: 300—301.

1—4, The ends of the earth shall inquire after the name of Joseph Smith; 5—7, All his perils and travails shall give him experience and be for his good; 8—9, The Son of Man hath descended below them all.

1 THE ends of the earth shall inquire after thy ^aname, (As Latter-day Saints, our commission is to bear witness of the restored gospel to all the peoples of the earth. Central to that testimony is the announcement that Joseph Smith was the man chosen by God to stand at the head of this dispensation. We cannot be true to that commission independent of the testimony that Joseph Smith is the great prophet of the Restoration. If the adversary can get us to substitute something for that message, the victory is his. It is not our purpose to convert people to programs, to activities, or to a Latter-day Saint culture. Nor can we modify the message the Lord gave us in an attempt to be more acceptable. To make such things the focus of our efforts is to lose sight of our destiny and purpose and will eventually cause us to lose our own way. There is power in such a testimony, and every effort is made by the adversary to keep us from bearing it. Perhaps his most effective ploy is the notion that we should not testify about Joseph Smith for fear that people will think we worship him instead of Christ. The hope here is to gain respectability in the eyes of professing Christians by emphasizing our faith in Christ while avoiding reference to Joseph Smith. We cannot follow such a course without offending the Spirit. Joseph Smith is the great revelator of Christ for this dispensation. It is through him—that is, the revelations given him—that we have learned every truth about Christ we have been commissioned to teach the nations of the earth. We can no more disassociate our message from Joseph Smith than we can disassociate Moses from the law that bears his name, John from the baptism he performed, or the Revelator from the book he wrote. We cannot accept Christ without accepting those he has sent in his name. We cannot declare the message of the Restoration without telling the story of the First Vision. If God did not speak to Joseph Smith and if he did not send the ancient prophets to him to give him the keys, powers, and authorities that were theirs, we have no message to bear. Our testimony is like that of Brigham Young, who said, "There is not a man or woman that loves the truth, who has heard the report of the Book of Mormon, but the Spirit of the Almighty has testified to him, or her of its truth; neither has any man heard the name of Joseph Smith, but the Spirit has whispered to him—'He is a true Prophet'" (Journal of Discourses, 1:93). Revelations of the Restoration, p. 958-59) and fools shall have thee in ^bderision, (We can... tell that we are making progress by the attention we get from the adversary... This has been the lot of the Lord's people from the beginning, and it will be no different in our time. Spencer W. Kimball, CR, Apr 1980, p. 6) and hell shall rage against thee; (Every truth of salvation is attested to by two witnesses: (1) the sweet, quiet whisperings of the Spirit and (2) the loud, ugly, and rancorous hollering of the adversary. If the prince of darkness and his legions do not oppose a doctrine, fighting and warring against it, we can have every assurance it is not a principle of salvation. The importance of a doctrine can always be measured in Satan's opposition to it. Standing opposite the greatest doctrines may always be found the greatest heresies. Further, it is the practice among people of evil disposition that when they cannot refute a person's doctrine they attack their character. Had Satan chosen to leave Joseph Smith and the Latter-day Saint people alone, we would have every reason to hold them suspect as far as their claim to possessing the truths of salvation is concerned. Such was never their lot, for as the Prophet observed, "As for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end, or bad, as you may choose to call it" (D&C 127:2). Revelations of the Restoration, McConkie, p. 959)

2 While the pure in heart, and the wise, and the noble, and the virtuous, shall seek ^acounsel, and authority, and blessings constantly from under thy hand.

3 And thy ^apeople shall never be turned against thee by the testimony of traitors.

4 And although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in ^ahonor; and but for a small ^bmoment and thy voice shall be more terrible in the midst of thine enemies than the fierce ^clion, because of thy righteousness; and thy God shall stand by thee forever and ever.

5 If thou art called to pass through ^atribulation; if thou art in perils among false brethren; if thou art in ^bperils among robbers; if thou art in perils by land or by sea;

6 If thou art ^aaccused with all manner of false accusations; if thine enemies fall upon thee; if they tear

thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to ^bprison, and thine enemies prowl around thee like ^cwolves for the blood of the lamb;

7 And if thou shouldst be cast into the ^apit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the ^bdeep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to ^chedge up the way; and above all, if the very jaws of ^dhell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee ^eexperience, and shall be for thy good. (Difficulty faced well rewards its subjects with greater strength. Greatness of character can come only from the rigors of experience in which it is forged. There is a purifying and sanctifying power that grows out of suffering that cannot, perhaps, be gained in any other way. Revelations of the Restoration, McConkie, p. 959. There is the reason. It is for our development, our purification, our growth, our education and advancement, that we buffet the fierce waves of sorrow and misfortune; and we shall be all the stronger and better when we have swum the flood and stand upon the farther shore. Orson F. Whitney, Improvement Era, Nov 1918, p. 5-6. "No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God." Orson F. Whitney, quoted in Faith Precedes the Miracle, p. 98)

8 The ^aSon of Man hath ^bdescended below them all. Art thou greater than he? (No one can ever say that Christ doesn't understand our suffering.)

9 Therefore, ^ahold on thy way, and the priesthood shall ^bremain with thee; for their ^cbounds are set, they cannot pass. Thy ^ddays are known, and thy years shall not be numbered less; therefore, ^efear not what man can do, for God shall be with you forever and ever. (The reference is to those who held Joseph Smith and his companions captive in the dungeon of Liberty Jail. Angels stood as companions to their captive brethren. They would assure that the bounds the Lord had set for the fiends that held his servants captive would not be traduced. "For there is a time appointed for every man, according as his works shall be" (D&C 121:25). As to those of the Saints who suffer with sickness or affliction, the Lord said, "It shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D&C 42:48). At the funeral of Richard L. Evans, a member of the Quorum of the Twelve, Joseph Fielding Smith, then president of the Church, said, "No righteous man is taken before his time" (unpublished funeral address, text in possession of authors). Joseph Smith had the sure promise that he would not be taken until his work had been completed. Revelations of the Restoration, McConkie, p. 959)

The Doctrine and Covenants helps us understand the Savior's roles and attributes.

D&C 6:20-21: 20 Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore ^atreasure up these words in thy heart. Be faithful and ^bdiligent in keeping the commandments of God, and I will encircle thee in the arms of my ^clove. 21 Behold, I am Jesus Christ, the ^aSon of God. I am the same that came unto mine ^bown, and mine own received me not. I am the ^clight which shineth in ^ddarkness, and the darkness comprehendeth it not.

D&C 6:32-37: 32 Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as ^atouching ^bone thing, behold, there will I be in the ^cmidst of them—even so am I in the ^dmidst of you. 33 ^aFear not to do ^bgood, my sons, for whatsoever ye ^csow, that shall

ye also reap; therefore, if ye sow ^dgood ye shall also reap good for your ^creward. 34 Therefore, fear not, little ^aflock; do good; let earth and hell combine against you, for if ye are ^bbuilt upon my rock, they cannot prevail. 35 Behold, I do not condemn you; go your ways and ^asin no more; perform with soberness the work which I have commanded you. 36 ^aLook unto me in every ^bthought; ^cdoubt not, fear not. 37 ^aBehold the wounds which pierced my side, and also the prints of the ^bnails in my hands and feet; be faithful, keep my commandments, and ye shall ^cinherit the ^dkingdom of heaven. Amen.

D&C 19:1-3: 1 I AM ^aAlpha and Omega, (The first and last letters of the Greek alphabet are used as name-titles for Christ. Figuratively, they represent the timeless and eternal nature of the attributes of Deity. Revelations of the Restoration, McConkie, p. 144) ^bChrist (anointed) the Lord; yea, even I am he (Jehovah), the beginning and the end, the Redeemer of the ^cworld. 2 I, having accomplished and ^afinished the will of him whose I am, even the Father, concerning me—having done this that I might ^bsubdue all things unto myself—3 Retaining all ^apower, even to the ^bdestroying of Satan and his works at the ^cend of the world, (The destruction of the wicked at the second coming) and the last great day of judgment, which I shall pass upon the inhabitants thereof, ^djudging every man according to his ^cworks and the deeds which he hath done. (Reference is to the time that follows the Millennium— a period of one thousand years of righteousness. It is instructive in the context of this revelation to note that the scriptures do not speak of a final judgment in which all people of the earth are brought before God at one time to receive rewards and punishments. Rather, the Lord speaks of judgment that has a great last day in which he will banish Satan and his hosts into their own place. At that time all of God's children who belong to this earth will have had judgment passed upon them. Statements, such as those found in the Book of Mormon, that "the day cometh that all shall rise from the dead and stand before God, and be judged according to their works" (Alma 11:41) do not intend to convey the idea that all will be judged on one final day of judgment any more than all will be resurrected the same day. The principle being taught is that there will be judgment for each individual's works and that there is a time at the end of the Millennium when all will have received that judgment. Revelations of the Restoration, McConkie, p. 144)

D&C 29:1-2: 1 LISTEN to the voice of Jesus Christ, your Redeemer, the Great ^aI AM, (Here Jesus Christ declares himself to be both our Redeemer and the same God who appeared to Moses on Sinai. The title "I AM" is derived from the third person singular form of the Hebrew verb "to be" and is transliterated by four letters YHWH. When directly translated, YHWH means "he is" or "he exists." Therefore, the very use of the title "I AM" affirms faith in the existence of God. The tetragrammaton YHWH was probably pronounced Yahweh. Later renditions of the name of God included attempts to pronounce the name of God from these letters. King James translators used the anglicized name Jehovah, but most often preferred to use the title LORD (with capital letters) to indicate where the biblical text contained YHWH, the name of Deity. When Christ appeared to Moses on Mt. Sinai, he used the title "I AM" to identify himself as the God of the ancient patriarchs. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD [YHWH] God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations" (Exodus 3:13-15). Revelations of the Restoration, McConkie, p. 233-34) whose arm of ^bmercy hath ^catoned for your sins; 2 Who will ^agather (the gathering is underway and will accelerate during the Millennium) his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and ^bhumble themselves before me, and call upon me in mighty prayer. (The Lord

describes those who will come unto Him for protection as having three characteristics. 1) they hearken to his voice, 2) they humble themselves, and 3) they call upon him in mighty prayer.)

D&C 38:1-3: 1 THUS saith the Lord your God, even Jesus Christ, the Great ^aI AM, Alpha and Omega, the ^bbeginning and the end, the ^csame which looked upon the ^dwide expanse of eternity, and all the seraphic ^ehosts of heaven, (The hosts of heaven referred to here are unembodied spirits yet to be born into mortality (D&C 45:1; Genesis 2:1; Moses 3:1; Abraham 5:1). Seraphim is the plural form of the Hebrew word seraph, which means "burning." Revelations of the Restoration, McConkie, p. 276. Seraphs are angels who reside in the presence of God...it is clear that seaphs include the unembodied spirits of pre-existence, for our Lord looked upon the wide expanse of eternity and all the seraphic hosts of heaen, before the world was made. Whether the name seraphs also applies to perfected and resurrected angels is not clear...) ^fbefore the world was ^gmade; 2 The same which ^aknoweth all things, (Scripture testifies that all three members of the Godhead have all knowledge— past, present, and future. This stands in sharp contrast with the idea held by some that God is forever learning. To suppose this is also to admit that God is forever ignorant. It is the testimony of all the standard works that God— meaning the Father, the Son, and the Holy Ghost—knows all things both in heaven and on earth (Mosiah 4:9). Joseph Smith explained that unless God had all the attributes of godliness in perfection, including knowledge, we could not be expected to exercise faith in him. "Without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him" (Smith, Lectures on Faith, 4:11). See commentary on Lectures on Faith, 4:11, page 840. The omniscience of God troubles some because they suppose it to be in conflict with agency. If God knows that something is going to happen, they argue, we have no power of choice to prevent it. They assume that foreknowledge has a causal effect, reasoning that if God knows we are going to do something wrong, we are predetermined to do it. Were that the case, it would also follow that God's ignorance of future events would have a preventive effect. That is, if God did not know something was going to happen, then it wouldn't happen. If that were true, it would follow that we have agency or freedom of choice in direct proportion to God's ignorance. Thus, rather than rejoice in the knowledge of God, scripture should exult in his ignorance. The whole chain of thought is threadbare. Ignorance about the cause of cancer never prevented it, and knowledge of it never caused it. Our knowledge that one season follows another, that the tides come and go, that the sun rises and sets, has nothing to do with their happening; nor will our ignorance of these events deter them in any way. Our ignorance or knowledge of either the laws of nature or the laws of the gospel is without causal effect. True it is that God has the power to intervene and prevent certain things from happening, but he will not do so to contravene the agency that he himself gave us. Revelations of the Restoration, McConkie, p. 276-77) for ^ball things are ^cpresent before mine eyes; (To Moses the Lord said, "All things are present with me, for I know them all" (Moses 1:6). For God past, present, and future are always before him as one. Exalted beings "reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's" (D&C 130:7-9). Revelations of the Restoration, McConkie, p. 276-77) 3 I am the same which ^aspake, and the world was made, and all things came by me. (Under the direction of the Father, Christ has created worlds without number. "By the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth. And

worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten" (Moses 1:32-33). When Christ says, "all things came by me," as he does in this text, he is speaking by divine investiture of authority. That is, he is speaking in the first person for his Father. Although the great labor of creation rested with Christ, he is not the father of the spirits of men, nor did he create himself. In the premortal realm Christ was the firstborn of all the spirit children of our eternal Father. In mortality he is the Only Begotten of the Father, meaning the only Son begotten of God in the flesh, or with blood. Revelations of the Restoration, McConkie, p. 276-77)

D&C 43:34: Hearken ye to these words. Behold, I am Jesus Christ, the ^aSavior of the world. ^bTreasure these things up in your hearts, and let the ^csolemnities of ^deternity ^erest upon your ^fminds.

D&C 45:3-5: 3 Listen to him who is the ^aadvocate with the Father, (Christ pleads our case before the Father.) who is pleading your cause before him— 4 Saying: Father, behold the ^asufferings and ^bdeath of him who did no ^csin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be ^dglorified; 5 Wherefore, Father, spare these my ^abrethren that ^bbelieve on my name, that they may come unto me and have ^ceverlasting life.

D&C 50:44: Wherefore, I am in your midst, and I am the ^agood ^bshepherd, and the ^cstone of Israel. He that buildeth upon this ^drock shall never ^efall.

D&C 76:5: For thus saith the Lord—I, the Lord, am ^amerciful and gracious unto those who ^bfear me, and delight to honor those who ^cserve me in righteousness and in truth unto the end.

D&C 93:5-19: 5 I was in the world and received of my Father, and the ^aworks of him were plainly manifest. 6 And ^aJohn saw and bore record of the fulness of my ^bglory, (In this revelation John the Baptist tells of a vision in which he was shown the power, acts, and glory of Christ in the premortal realms. Revelations of the Restoration, McConkie, p. 668) and the fulness of ^cJohn's record is hereafter to be revealed. (It appears that the record being spoken of was written by John the Baptist. Similarities between this revelation and the testimony of the Gospels, especially that of the apostle John, indicate that the Gospel writers may have included some of John the Baptist's record with their own (Matthew 3:13-17; Mark 1:4-11; Luke 3:1-22; John 1:1-14, 29-34). Bruce R. McConkie noted: "From latter-day revelation we learn that the material in the forepart of the gospel of John (the Apostle, Revelator, and Beloved Disciple) was written originally by John the Baptist. By revelation the Lord restored to Joseph Smith part of what John the Baptist had written and promised to reveal the balance when men became sufficiently faithful to warrant receiving it (D&C 93: 6-18) . . . "Even without revelation, however, it should be evident that John the Baptist had something to do with the recording of events in the forepart of John's gospel, for some of the occurrences include his conversations with the Jews and a record of what he saw when our Lord was baptized—all of which matters would have been unknown to John the Apostle whose ministry began somewhat later than that of the Baptist's. There is little doubt but that the Beloved Disciple had before him the Baptist's account when he wrote his gospel. The latter John either copied or paraphrased what the earlier prophet of the same name had written. The only other possibility is that the Lord revealed to the gospel author the words that had been recorded by the earlier messenger who prepared the way before him" (Doctrinal New Testament Commentary, 1:70-71). Both John Taylor and Orson Pratt joined in the opinion that it is the record of the Baptist for which we look rather than another record written by John the Revelator as some have supposed (Taylor, Mediation and Atonement, 55; and Journal of Discourses, 16:58). Revelations of the Restoration, McConkie, p. 669-70) 7 And he bore record, saying: I saw his glory, that he was in the ^abeginning, before the world was; 8 Therefore, in the beginning the ^aWord was, for he was the Word, even the messenger of salvation— 9 The ^alight and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by

him, and in him was the life of men and the light of men. 10 The worlds were ^amade by him; men were made by him; (Regarding the creation of man, the Lord revealed: "And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness" (Moses 2:26). In all other works of creation the Savior acted with the noble and great spirits under the delegated authority of the Father (Abraham 3:22-24). However, in the act of creating the first man and woman there was no delegation to the Son and his fellow servants. Moses was taught, "And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them" (Moses 2:27). That is to say, "All human beings—male or female— are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny" ("Family: A Proclamation to the World"). Christ is not the father of our spirits or our earthly bodies, these were fathered by God. Thus, when our text says "men were made by him," having reference to Christ, we understand this to be an expression of the doctrine of divine investiture of authority by which Christ or those holding the holy priesthood are invited to stand in the place or stead of our eternal Father. Revelations of the Restoration, McConkie, p. 671) all things were made by him, and through him, and of him. (Referring to his infinite creations, God revealed to Moses: "Worlds without number have I created . . . and by the Son I created them, which is mine Only Begotten" (Moses 1:33). The vision shown to Abraham tells us that others were involved in creating the world under the direction of the Savior. After being shown many of the great and noble spirits, Abraham saw that "there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell" (Abraham 3:24). Thus, Christ, acting under the direction of the Father, directed the council of the Gods in the creation of the heavens and the earth. Revelations of the Restoration, McConkie, p. 671) 11 And I, John, ^abear record that I beheld his ^bglory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us. 12 And I, John, saw that he received not of the ^afulness at the first, (The apostle Paul wrote concerning the Lord's condescension to mortality: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation" (Philippians 2:5-7). Here, the English translation of "He made himself of no reputation" is a derivative of the Greek word kenosis, which means "to make empty." Bible scholars render Paul's writings to literally say that Jesus "emptied himself" (Jerusalem Bible and Revised Standard Version), or "laid aside his mighty power and glory" (Living New Testament). When Jesus was born into mortality, "over His mind had fallen the veil of forgetfulness common to all who are born to earth," wrote Elder James E. Talmage, "by which the remembrance of primeval existence is shut off" (Jesus the Christ, 111). "When Jesus lay in the manger, a helpless infant" further attested President Lorenzo Snow, "He knew not that He was the Son of God, and that formerly He created the earth. When the edict of Herod was issued, He knew nothing of it; He had not power to save Himself; and His father and mother had to take Him and fly into Egypt to preserve Him from the effects of that edict. Well, He grew up to manhood, and during His progress it was revealed unto Him who He was, and for what purpose He was in the world. The glory and power He possessed before He came into the world was made known unto Him" (Conference Report, April 1901, 3). Revelations of the Restoration, McConkie, p. 671) but received ^bgrace for grace; (Grace is divine help, or in other words, enabling power and strength that comes from God. The Savior increased in grace as he lived the commandments of God and blessed the lives others. His growth was accelerated above that of his fellowmen because of the reciprocal nature of receiving strength of the Spirit when extending grace. That is, he called upon his Father for power and strength to bless others in their need. In answer to his prayers, he was empowered and grew beyond his previous abilities, thus, receiving grace for grace. Christ was foremost in reaching out in compassion to others. Therefore, he received greater grace from God in his efforts than any other person. He increased his capacity to give with each experience, continuing "from grace to grace" Revelations of the Restoration, McConkie, p. 671) 13 And he received not of the fulness at first, but

continued from ^agrace to grace, until he received a fulness; (The point of emphasis here is that Christ came into mortality as a helpless infant, knowing no more than any other child at birth. It was then for him to grow up into a perfect knowledge of the principles of salvation, doing so in such a manner as to mark the path that all others seeking the same end could follow. Revelations of the Restoration, McConkie, p. 673) 14 And thus he was called the ^aSon of God, because he received not of the fulness at the first. 15 And I, ^aJohn, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my ^bbeloved Son. (The Holy Ghost is a spirit son of God and as such "is a personage of Spirit" (D&C 130:22). Joseph Smith said: "The Holy Ghost is a personage, and is in the form of a personage. It [he] does not confine itself [himself] to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence" (Teachings of the Prophet Joseph Smith, 276). John saw the Holy Ghost descend upon Christ in "a bodily shape like a dove" (Luke 3:22), that is, the personage of the Holy Ghost descended upon Christ with the grace of a dove, which imagery is chosen because the dove was present—it being the visible or outward sign of the presence of the Holy Ghost. Revelations of the Restoration, McConkie, p. 673) 16 And I, John, bear record that he received a fulness of the glory of the Father; (This fullness occurred only after his resurrection.) 17 And he received ^aall ^bpower, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him. 18 And it shall come to pass, that if you are faithful you shall receive the ^afulness of the record of John. (Orson Pratt explained: "John the Baptist is said by the highest authority to be one of the greatest Prophets ever born of a woman; but we have very little written in the Jewish record concerning him. We have a revelation in the Doctrine and Covenants concerning the record of John, that great Prophet. And we are promised that if we are faithful as a people, the fullness of the record of John shall hereafter be revealed to us. When we get this, I think we shall have still more knowledge in regard to doctrine and principle, and things that are great and marvelous, of which we know very little, if anything about" (Journal of Discourses, 19:218).) 19 I give unto you these sayings that you may understand and know how to worship, and ^aknow what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. (This verse explains why the Lord revealed the few words of John the Baptist.)

D&C 133:42-52: 42 O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence— 43 When thou doest ^aterrible things, things they look not for; 44 Yea, when thou comest down, and the mountains flow down at thy presence, thou shalt ^ameet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways. 45 For since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast ^aprepared for him that ^bwaiteth for thee. 46 And it shall be said: ^aWho is this that cometh down from God in heaven with dyed ^bgarments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? 47 And he shall say: ^aI am he who spake in ^brighteousness, mighty to save. 48 And the Lord shall be ^ared in his apparel, and his garments like him that treadeth in the wine-vat. (Joseph Fielding Smith: Isaiah has pictured this great day when the Lord shall come with his garments, or apparel, red and glorious to take vengeance on the ungodly. (Isa. 64:1-6.) This will be a day of mourning to the wicked, but a day of gladness to all who have kept his commandments. Do not let any one think that this is merely figurative language, it is literal, and as surely as we live that day of wrath will come when the cup of iniquity is full. We have received a great many warnings. The great day of the millennium will come in; the wicked will be consumed and peace and righteousness will dwell upon all the face of the earth, for one thousand years. Church History and Modern Revelaiton, 1:191-92) 49 And so great shall be the glory of his presence that the ^asun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places. 50 And his ^avoice shall be heard: I have ^btrodden the wine-press alone, and

have brought judgment upon all people; and none were with me; 51 And I have ^atrampled them in my fury, and I did tread upon them in mine anger, and their blood have I ^bsprinkled upon my garments, and stained all my raiment; for this was the ^cday of vengeance which was in my heart. 52 And now the year of my ^aredeemed (**The time of Christ's return**) is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his ^bgoodness, and according to his loving kindness, forever and ever.

D&C 136:22: I am he who ^aled the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to ^bsave my people Israel.

D&C 19:23: ^aLearn of me, and listen to my words; ^bwalk in the ^cmeekness of my Spirit, and you shall have ^dpeace in me.